

The Anti-Slavery Bugle.

OLIVER JOHNSON, Editor.

VOL. 5--NO. 30.

SALEM, COLUMBIANA CO., OHIO, APRIL 6, 1850.

JAMES BARVABY, Publishing Agent.

WHOLE NO. 238.

THE ANTI-SLAVERY BUGLE, PUBLISHED EVERY SATURDAY, AT SALEM, COLUMBIANA CO., OHIO.

TERMS.
\$1.50 per annum, if paid within the first six months of the subscriber's year.
If paid before three months of the year has expired, a deduction of twenty-five cents will be made, reducing the price to \$1.25.
If payment be made in advance, or on the receipt of the first number, fifty cents will be deducted, making the subscription but \$1.
To any person wishing to examine the character of the paper, it will be furnished six months, for fifty cents in advance; to all others, seventy-five cents will be charged.
No deviation from these terms.
We occasionally send numbers to those who are not subscribers, but who are believed to be interested in the dissemination of anti-slavery truth, with the hope that they will either subscribe themselves, or use their influence to extend its circulation among their friends.
Communications intended for insertion, to be addressed to OLIVER JOHNSON, Editor. All others to JAMES BARVABY, Publishing Agent.

Selections.

Webster's Speech Reviewed.

BY WENDELL PHILLIPS.

EXTRACTS.

Surrender of the Proviso.

The next point in Mr. Webster's speech is, his entire surrender of the Wilnot Proviso, so far as any territory at present belonging to the country is concerned, on the ground of its being utterly unnecessary. As to California and New Mexico, he holds slavery to be excluded from those territories by the law of nature and physical geography. "I will not take pains to re-affirm an ordinance of nature, or re-enact the will of God—would not you be so good as to read the will of the South?" pp. 23, 24. He confesses his repeated and most solemn pledge to the principles of the Proviso, and promises to stand by them when shown to be necessary.

This sudden, and for his official prospects most opportune, discovery of the uselessness of the Proviso, wears a most suspicious face. Mr. Webster doubtless remembers the pregnant commentary of some one on Stafford's conversion to Charles I. "There are some changes of opinion so suspicious, that it needs a life of most unequivocal sincerity ever after to convince mankind that they were the results of honest conviction."

But we beg the reader to remember that they were the results of honest conviction. Mr. Webster gave at Springfield and elsewhere to the Wilnot Proviso. He used his, and the Whig's professed attachment to this Proviso as an argument throughout the whole Presidential campaign to undervalue the Free Soil movement as unnecessary—to defeat Cass, and to elect Taylor; and unless he can convince the country that he has got new light on the character of "nature and physical geography," in New Mexico, &c., since September, 1847, and August, 1848, he stands before the world convicted of his own word of having swindled those who trusted him, out of their confidence and votes by false pretences.

Listen to him at Springfield, Sept., 1849:

"I am not a prophet or the son of a prophet; but if I were to prophesy, the very last subject on which I would venture a prediction would be the course of the Northern Democracy on this subject of slavery extension. The prediction of the Almanac respecting the state of the weather would be just as reliable as any I could make of their probable proceedings. I hope there are some of them, and I am glad to believe there are many of them, who would go with us in support of the sentiment of the Wilnot Proviso; but when we come to the real question, the vote, and how many can we rely on to support us?"

It was scouted out of the assemblage of the Democracy of Massachusetts at Worcester. Are we quite certain the Democratic members of Congress from Maine and New Hampshire will abandon the administration and support the Proviso against the Slave Power?"

Again at Marshfield, August, 1848:

"And now I venture to say, gentlemen, two things: the first well known to you, that Gen. Cass is in favor of what is called the Compromise Line; and is of opinion that the Wilnot Proviso, or the Ordinance of 1787, which excludes slavery from territories, ought not to be applied to territories lying South of 36° 30'. He announced this before he was nominated, and if he had not announced it, he would have been thirty-six degrees thirty minutes farther off from being nominated. In the next place, he will do all he can to accomplish that compromise line; and lastly, which is a matter of opinion, in my conscientious belief, he will establish it."

"I verily believe, that unless there is a renewed strength, an augmented strength of Whig votes in Congress, he will accomplish his purpose."

"Augmented strength of Whig votes!"—How many Whig votes, his own and R. C. Winthrop's, for instance, will it take to defeat the Proviso? Like the Scotchman's farm, the more you have of them, the poorer you will be.

We turn aside a moment to remark, that it was in this speech at Marshfield that Mr. Webster confessed, what the abolitionists have so often asserted—

"We talk of the North. There has been no North. I think the North is at last discovered; I think there will be a North; but up to the recent session of Congress there has been no North. What I mean to say is, if I am to understand a geographical section of the country, in which there has been a strong, conscientious, and united opposition to slavery, no such North has existed."

And if no such North has existed, at whose door lies the fault? We say plainly at his; "one blast upon whose bugle horn, any time these twenty years, had been worth a thousand men." His flat could at any mo-

ment have called this new world into existence. His influence against it has been one of the greatest obstacles to its creation. When Wellington taunts Canning, that he did not earlier emancipate the Catholics—when Peel taunts Cobden, that the Corn laws were not sooner repealed—when Benedict Arnold taunts Washington, that the Colonies did not sooner triumph; then, at their side, let Webster taunt the North for want of strength, energy and unanimity in its opposition to slavery; he, whose boast has been, who has claimed it as a merit with his Southern friends, that he never introduced the question in any shape into Congress.

"The North Star is at last discovered!" Who told him so? For only by report could he know it, having had no hand in the grand discovery. Let him modestly betake himself to the company of Harry Firth's.

"Gentlemen in England, now a-bed, Who hold their manhood cheap when any speaks Who fought with us upon?"

that glorious forlorn hope, the North against the South, in the slave's cause.

His total surrender of what he so vain-gloriously called, at Springfield, "his thunder," and "the Whig ground," is flat apostasy, nothing else. Somewhere, in this speech, he finds fault with us as impatient—too impatient to wait for the slow progress of moral causes in the improvement of mankind. If from 1817 to 1850 be a fair specimen of his snail-like progress backward, impatience is no great crime in any spectator. In the streets, they link his name with Arnold and such humble traitors; but his crime is greater. Nothing, as has been well said by Chas. Sumner, resembles it but the deliberate and calculating apostasy of Straford. It is not, as in Arnold, the surrender of a fort, or the desertion of a single man. Here the proper, and by some younglings the expected, leader of the North, not only leaves the camp, but sets himself, like Straford, to corrupt with his glozing sophistry the consciences and bloodwork the eyes of his countrymen, yields up the safety of one race, and uses the influence too generously given him to mould the other into supple and unconscious tools of a Despotism which he is all the while affecting to abhor. If Slavery sets her foot on the strand of the Pacific, let her thank our Straford. Mirabeau was bought with gold, but Death took it before he could earn it; Straford with a peerage, but Puritanism winnowed him and his plots on its inexorable threshing-floor, the scaffold. There is a spirit awake at the North as inexorable as Puritanism or Death; and now, as formerly, God gives to Liberty nothing but victories.

Reclamation of Fugitives.

We come next to Mr. Webster's admission or there being just grounds of Southern complaint against the North.

The free States have never passed a law which their best lawyers did not deem consistent with the Constitution; and the moment the Federal Court, most unexpectedly, in the Prigg case, announced a new view of the relations of the States to this question, they conformed their legislation exactly to its decision. Northern courts have, with a cruel fidelity, we think, carried out the edicts of the central Judiciary. Individuals, it is true, to their honor be it said, have (with here and there a few exceptions, to which we now add the name of Daniel Webster), refused to obey him that wandereth. Yet against Courts and Legislatures, as well as private citizens, Mr. Webster endorses this wholesale slaughter, which lacks only truth to be a compromise.

The only point in this part of the speech that interests us, is the mutterable baseness of the slave-hunt plot. It is indeed true, as we have always argued, that all who swear to support the Constitution are bound not only to submit to the return of fugitive slaves, but to aid in it, if necessary. All honor to Mr. Webster's consistency on this point; and as he exhibits none on any other, and very little here, we are the more scrupulous to pay him his due credit, to the uttermost farthing. The difference of conduct of different men on this point of surrendering fugitive slaves has been quite remarkable. Some, with Adams and Channing, cut the Gordian knot, by frankly declaring that, though sworn to the Constitution, this they will not do; a course defensible neither in a court of law, nor one of morals. Others, with Giddings and his friends, evade the question, and, while admitting the general constitutional obligation, are very shy of telling us what they themselves would do in the matter. Thanks to Mr. Webster for his plain, unvarnished villainy. Villain, gentle reader, is none too harsh a name for a man who professes his readiness to return fugitive slaves. Our good Saxton tongue was made for use, not to be laid up in dictionaries. It is rich indeed in its capacity for rebuking sin, but alas! the Saxton race far outdoes it in its capacity for sinning.

Mr. Webster professes his entire readiness to carry out this provision of the Constitution. He is no common man, whose pledge will, like himself, be forgotten in a day. His name is to lead down the tide of time. The "terrible memory" of the abolitionists will fix side by side with that name on the page of history this shameful confession. If God permit him to live, ye will have ample time to appreciate, as the world advances, the foul blot he has ineffably made on the sun of his fame. It will be but a poor excuse for morality by the statute book of his time! As "more cautious courtesy to great kings," so truly great men, far more truly good ones, refuse to be "confined within the weak list of a country's fashion." Besides, he saw the truth clearly enough when he got beyond the smoke of his own prejudice, and was looking at Kossuth, and not at a negro. Then he could summon to his side against Russia, "the threatened indignation of the whole civilized world." Let not any one imagine, he said, "that mere force can subdue the general sentiment of mankind. Gentlemen, if the blood of Kossuth is taken by an absolute, unqualified, unjustifiable violation of nation-

al law, what will it appease—what will it pacify? It will mingle with the earth—it will mix with the waters of the ocean—the whole civilized world will sniff it in the air, and it will return with awful retribution on the heads of those violators of national law and justice." Put the name of Douglass, Brown, or Ellen Crafts in place of Kossuth, and we commend this fine sentiment to Mr. Webster's mature consideration. We "appeal from Philip drunk to Philip sober," from Mr. Webster at Washington, with the gawgaws of office thinking in his ears, to Mr. Webster at home, counting on that honorable fame, the approbation of good men in time to come; or longing for that self-respect, so valued in one's last years, when, as Kent says, "we begin to act more from a sense of duty, and less from any feeling of ambition." Who can blame us for detesting that Moloch Constitution to which the fair fame of our statesman is sacrificed? Is not the very weakest-minded Chariot obliged to confess that its favorite has loved Liberty and Justice less, and idolized the parchment more?

But there is something further to be urged on this point. Full half of the villainy is volunteered, utterly gratuitous. Mr. Webster proclaims his readiness to support not only the Constitution, but the atrocious provisions of Mr. Mason's bill. This proposes to surrender any colored person claimed as a slave, without requiring any thing but *prima facie* evidence of his being so—admitting affidavits as well as oral testimony, thus wholly debarring the victim of any opportunity of cross-examining the witnesses against him—refuses jury trial, and allows any one of the four thousand postmasters in the Union to authorize the transportation of an inhabitant of Massachusetts to New Orleans, to have it tried there, friendless, alone and helpless as he will be, whether he was born in Massachusetts, or had escaped from his owner. All these objectionable features might be removed, and the Constitution faithfully observed. There is nothing in the Constitutional provision which forbids the regulating of the whole process of slave surrender by all the jealous forms of *habeas corpus*, jury trial, &c., which the experience of ages shows to be indispensable for the protection of freemen who might be mistaken for slaves; on the contrary, the Constitution, fairly interpreted, requires the observance of a trial by jury. Without the slightest pretext of legal or constitutional obligation, therefore, without any reason in common sense, Mr. Webster volunteers his support of all these thoughtless and cruel and dangerous regulations. Our fathers thought it high crime enough to put it into the Declaration of Independence, that George III. intended to transport the colonists to England for trial. To Hancock or Adams England was next door, compared with the from Boston to any free colored man, whom this cruel and loose law has left to be mistreated or maliciously carried there, to be melted into the indistinguishable mass of slaves, and have the question of his Massachusetts birth tried at some white claimant's leisure!

If a horse be claimed from his owner at Marshfield, it is no insupportable objection to a jury trial, and the requiring of fair evidence of ownership on the part of a Southern claimant, that it will much delay the gentleman! But let one of the chivalry claim a man, and the old barriers must down, lest he be compelled to tarry overlong, and be inconvenienced! Does Mr. Webster remember his conclusive demonstration, years ago, that the simplest governments were the most despotic? and his entreaty that our countrymen would be patient, and willing to give time and take trouble; such was the only security for free institutions! The colored men of the North, whose rights he is jeopardizing, whose children cannot play in the streets with such laws over their heads, beg of him to "reck his own record," and be as tender of liberty now. If his vote is ever given to this law, which, after all, will not be worth the paper it is written on, thanks to the abolitionists, let him no longer be painted, as in Harding's full length, in the grand repose of those majestic proportions, but running, at the head of forty thousand constitutional hounds, after some hapless fugitive "guilty of a skin less colored than his own," and from his mouth let there issue his own words in the Senate—"The Constitution is *beneficent*, it has trodden down no man's liberty!"—Have I not taken an oath to the Holy Evangelists of Almighty God!—"I put it to all conscientious men, all sober and sound minds, as a question of morals and conscience, what right they have in their legislative capacity or any other, to *embarrass* the free exercise of the rights secured by the Constitution to persons whose slaves escape from them—None at all; none at all; neither in the forum of conscience nor before the Constitution are they justified, in my opinion! I am sure, if they consider their constitutional obligations, they will fulfil them—with alacrity!"

If in the lowest depth, there be a lower deep for profligate statesmen, let all former apostates stand aside and leave it vacant. "Hell from beneath is moved for thee, to meet thee at thy coming. All the kings of the earth lie in glory, every one in his own house; but thou art cast out of thy grave as an abominable branch, thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people."

Influence of the Anti-Slavery Movement.

Abolition Societies Mr. Webster does "not think useful." He "thinks their operations the last twenty years have produced nothing good or valuable." That they have produced this speech, does not, perhaps, in the opinion of many, disprove this assertion. Yet we think it does; for this speech will do more to open the eyes of the North to the rottenness of politicians, than almost anything else could have done. We may, however, remind Mr. Webster that Congress has done nothing yet, this session, but copy the slips these despised Abolition Societies have set for it; that they have so wrought as to make the slave question, like Aaron's rod, swallow up all others on the political arena,—have made his, and Clay's, and Benton's political life

seem mere boy's play, compared with the struggle for life and death, which they are preparing to force on all sections of the nation; that, prompted by the example, and sustained by the labors of such Societies, and aided with their approbation, the last ten heroic years of Adams's life, as a mere Representative, not only eclipsed all the glory of his Diplomatic and Executive services, but blotting from popular recollection an odium such as no other public man ever encountered, changing gall into sweetness, sent him to his grave covered with love, laurels, and blessings, which any public man but Washington might envy.

The Union—Secession.

In relation to Mr. Webster's melancholy picture of the terrible effects of "secession," we take the liberty of telling him that there are sadder sights than that of "spheres and heavenly bodies jostling against each other in the realms of space," of a great Constitution melting away under the influence of a vernal sun, or even of a two-fold war. Such sights are twenty millions of people, professedly Christian and republican, of whom their oldest and ablest statesman leaves it as his last word, that "slaveholding, slave-breeding and slave-catching form the whole foundation of the policy of their government"; a war like that against Mexico to extend the accursed system; a speech like his own, volunteering to head the forty thousand underlings of such a government in their hunting of fugitive slaves; three million of unhappy men and women compelled to be vile, to live in promiscuous couching, reduced to the level of brutes. "I looked, and there was none to help." For those mighty intellects which God had given as leaders of their age, were either ejected by the promises or awed by the threats of wicked men, prostituting their gifts "to make the worse appear the better reason"; grinding voluntarily and gladly in the mills of the Philistines. Compared with such scenes, mere common wars are brave and noble games. What can be a sadder sight, or a greater evil, than beings whom God intended to be great, becoming pander to the lowest vices of others? Nothing, except a nation contented to be led by such. Welcome any storm that is necessary to destroy the seeds of such a pestilence!

He says no word of the Constitutionality of secession. We introduce the point merely to assure him that Yankee enterprise means to keep abreast of this stirring word, now that precedents of Constitutional law are manufacturing. We intend to try our hands at the article. The Louisiana treaty, acquiesced in by the people, settled that we may acquire territory. The Florida treaty settled that we may relinquish as well as acquire territory. The Texas treaty, acquiesced in States. When the Massachusetts treaty is made, it will show that the Union can *ridicule* States also. And surely it will be a poor return for all our courtesy and acquiescence since 1853, if the lordly Carolinians will not acquiesce in this pet project of ours; which indeed has this advantage, that her great men, unlike our Websters and Winthrops, will not be forced to eat their own words, and lick the dust, when they support it in their Congress.

While on this point, Mr. Webster asks—"What is to remain American?" In our opinion, that portion of the Confederacy which clings to the great American idea of "taking the pains to re-enact," ay, and practice, so plain a law of God as that "ALL MEN ARE CREATED EQUAL."

What am I [Daniel Webster] to be?—The will depend upon where you stand; whether on Plymouth rock, rebuking at no great cost of moral courage, the slave trade; or beneath the October sun of the Old Dominion, pandering to her vices in order to elect Mr. Harrison to the Presidency; or on the Senate floor, "liberally, kindly, or very weakly out-generalled" on the slave question in all its shapes.

How is each of the thirty States to defend itself? Massachusetts has none of that population which Mr. Arnold of Tennessee describes "as ready to rise and strike for freedom at the first tap of the drum"—none of that class, of whom Madison said, "that every addition to its number only tends to weaken a State, and render it less capable of self-defence, and which is a means rather of inviting attack than repelling invasion. As for foreign foes, she points to Lexington and Bunker Hill, where she fought alone, and to all the other battle-fields of the Revolution, on each of which stood more Massachusetts men than could be found there from all the ten six Southern States together.

Shall we dismember this great country, and astonish Europe with an act of folly such as Europe for two centuries has never believed in any government? Is it not pertinent to reply, why not as well do so as to disgust Europe, and outrage the moral sense of the world, and retard the hopes of the race, by the sight of a republic, "of which," as Adams said, "the preservation, propagation and perpetuation of slavery is the vital and animating spirit?" by the sight of a slave voyage, like our own to Mexico, to extend and re-establish slavery, a crime, such as Europe for two centuries has never beheld in any government?

What is to become of the army and navy? We shall at least need neither to put down slave insurrections, or conquer new fields for slaveholders.

What is to become of the public lands? They will be free, beyond the possibility of even Websters and Winthrops to trick them into being slave States.

Where is the line to be drawn? Just there, where men are so much ashamed of their sins as to be unwilling to stand before the world responsible for setting up a republic on the basis of slavery;—just there, where men, unlike Mr. Webster, love Slavery less, and Union with Massachusetts, Ohio and Liberty more.

Where is the flag of the republic to remain? Where is the eagle still to tower? What fusion is all this! "Liberty first, and Union afterwards," said Patrick Henry. "Lib-

erty, as, *ibi patria*," (where freedom dwells, there is my country,) was Franklin's motto. If the breach in the Constitution cannot be healed, LET DISCORD REIGN FOREVER," said England's Demosthenes, Lord Chatham. How poor and tame beside these seem the idle questions of our Demosthenes!

In conclusion, Mr. Webster indulges in a poetic flight as to the Union: "It is a great, popular, constitutional Government, guarded by law and by judicature, and defended by the whole affections of the people. No monarchial throne presses these States together; no iron chain of despotic power encircles them; they live and stand upon a Government popular in its form, representative in its character [twenty-five of its Representatives represent slaves, who never lifted hand to choose them—of half the Senate he addressed, the same might be said—four million out of twenty excluded from all voice in the laws by which they are bought and sold]—founded upon principles of equality, [four million slaves at the South, and the North has never, he himself says, exercised its rightful majority five times in the whole history of the Government—very equal!] and calculated, we hope, to last forever. In all its history, it has been beneficent; [witness, all Indians, Negroes and Mexicans!]—it has trodden down no man's liberty."

How full of weight—how clear, how bold!—The big round lie, with manly courage told!—It has crushed no State. Its daily respiration is liberty and patriotism; [the propagation, preservation and perpetuation of slavery is the vital and animating spirit of the National Government.—J. Q. Adams]—its yet youthful veins are full of enterprise, courage, and honorable love of glory and renown" [witness the Mexican war!]

And this, then, is the end of the political career of DANIEL WEBSTER! Thirty years ago, he spoke brave words at the Rock about that "work of hell," the slave trade, and eulogized the "religious character of our origin"—praying that he might leave to those who should come after him, "some proof of his attachment to the cause of good government, and of civil and religious liberty; some proof of a sincere and ardent desire to promote every thing which could enlarge the understandings and improve the hearts of men"—this is the result; Verily,

"His promises were, as he then was, mighty; But his performance, as he is now, nothing."

Horace Mann and Disunion.

Mr. Mann's Speech is not reported in full, but the material parts we think are before the public. After virtually disclaiming the technical character of a Free Soiler by a Negative Proviso, he goes on to say, that in the event of secession, he is willing to accept it if it imply one who desires the Abolition of what ought to be abolished. But as to those who desired the Abolition of this Union "he was content that there it should be applied as a term of reproach." Whether he be content to accept it if it mean one who wishes the abolition of Slavery, at all events, he does not say, although it is not hard to gather his opinion as to this, from the context of his discourse. For he goes on to say that this term of just reproach was "applicable to persons at the North; but they were few in number and feeble in power." We are not disposed to brag of the number or the strength of that class of persons. But if they be as few as those that hopped water at the Well of Harod and as feeble as folk as the cones of the rock, they have been at least many enough and strong enough to drag up Mr. Mann and his party by the hair of their head to such Anti-Slavery ground as they have to stand on, and though we admit with infinite pains and difficulty, to hold them up on either side as straight, it seems possible for men to stand in such slippery places. But whatever Mr. Mann may think of our numerical or moral force, he surely cannot deny to us the credit of logical severity of reasoning. Our power may be feeble, but he must admit that Sampson himself was not stronger than our Syllogism.

After a glowing account of the horrors that would ensue from a Dissolution of the Union, and of the multitude of Curiaes that would be found rolling in the gulf that would be left in the place where the crack would be, he asks—

"How could we stand before posterity and say that the event came to pass because it was determined to carry Slavery to a country where it does not now exist, and to retrograde to the dark ages, while all the world is looking on; but this was to take place at any and every hazard?"

The evils of Dissolution being thus set forth, he seems to have proceeded to an argument for the continuance of the Union which, surely may quite as well astonish Posterity, and looks as if we could be in such danger of retrograding to the dark ages. This is an argument *ad homines*, showing the slaveholders (what they know perfectly well without Mr. Mann's assistance) that their hold on their slaves depends on the continuance of the Union.

He then proceeded to show that the slaves could escape with more facility than they now do into the free States, having only a frontier of 1000 miles on the north, and a maritime frontier of 1500 miles south and east. Where would the new territory fall? If a party secedes, he leaves the territory behind him, and that which the South contended for would be lost, unless slaves be carried there by force. Slaves would be incited to escape; and even if a Northern army should invade the South, the slaves would not turn against those who have most sympathy with them.

It is said that there are three millions of slaves. Let the adults escape, and the old and young would soon melt away. Let such a state of things come to pass, and the slaves would find a star in the East, which they would worship with Chaldean homage.—Great Britain would not be found more

friendly to the South than the North are.—There are more emancipationists, ten to one, there, than here."

"This is all perfectly true, but does Mr. Mann wish it otherwise? Would not this be a good state of things, a blessed state, compared with our present disgrace and degradation? There was never a stronger argument presented for the very thing Mr. Mann is deprecating than this. He is content that Northern Disunionists should bear a name of reproach for attempting to do what he himself affirms would produce the Abolition of Slavery! What else in Heaven's name should persons holding Slavery to be one of those things which ought to be abolished, do than this? This may be the morality and the logic inculcated by Mr. Mann when at the head of the Education of Massachusetts, but it is not that the Abolitionists have learned or by which they walk. They summon Mr. Mann as a witness to the correctness of their Method. By that Method they are content to abide, as long as it is upheld by such authority to the warning of their enemies.—N. Q.—J. S. Standard."

The General Government a Despotism.

I am opposed to the extension of slavery into territories now free, because I am opposed to despotism throughout the world. I admit that this government cannot preach a crusade of Liberty into other States and nations, much as she abhors tyrants and tyranny. There she can only mourn over its existence. But when the question of government is within her control, and she permits despotism to exist, and adds its dissonance, she is responsible for it in the face of the civilized world, and before the God of Liberty. In my judgment, not only the slave States but the General Government, recognizing and aiding as it does slavery, is a despotism. I do not use the word in a declaratory, but strictly legal significance. That government is despotic where the rulers govern subjects by their own mere will—by decrees and laws emanating from their uncontrolled will, in the enactment and extension of which the ruled have no voice, and under which they have no right, except at the will of rulers. Despotism does not depend upon the number of the rulers, or the number of the subjects. It may have one ruler or many. Rome was a despotism under Nero, so was she under the triumvirate. Athens was a despotism under her thirty years tyrants; under her four hundred tyrants. It has been generally observed that despotism decreases in severity with the number of despots; the responsibility is more divided and the claims more numerous. The tyrants, each demanded his victims. The smaller the number of subjects, the more oppressive is the despotism, and the more the subjects are the rulers; the sovereigns are as the ruled; the sovereigns are as the ruled. There are perhaps, some seventeen millions of sovereigns, and some four millions of subjects.

The rulers and the ruled are of all colors, from the clear Caucasian tribes to the swarthy Ethiopian. The former, by courtesy, are called white. The latter black. In this Government the subject has no rights, social, political or personal. He has no voice in the laws which govern him. He can hold no property. His very wife and children are not his. His labor is another's. He, and all that appertains to him, are the absolute property of his rulers. He is covered, bought, sold, punished, executed, by laws to which he never gave his assent, and by rulers whom he never chose. He is not a *serf* merely, with half the rights of men like the subjects of despotic Russia; but a naked slave, stripped of every right which God and nature gave him and which the high spirit of our revolution declared inalienable— which he himself could not surrender, and which man could not take from him. Is he not then the subject of despotic sway?"

The slaves of Athens and of Rome were free in comparison. They had some rights—could acquire some property; could choose their own masters, and purchase their own freedom; and when free could rise in social and political life. The slaves of America then lie under the most absolute and grinding despotism that the world ever saw. But, who are the despots? The rulers of the country—the sovereign people! Not merely the slaveholder who cracks the lash. He is the instrument in the hands of despotism. The despotism is the government of the slave States, and of the United States, consisting of all its rulers—all the free citizens. Do not look upon this as a paradox because you and I and the sixteen millions of rulers are free. The rulers of every despotism are free. Nicholas of Russia is free. The grand Sultan of Turkey is free. Augustus, Antony and Lepidus were free while they drenched Rome in blood. The thirty tyrants; the four hundred; the three thousand, were free while they bound their countrymen in chains. You, and I, and the sixteen millions are free, while we fasten iron chains, and rivet manacles on four millions of our fellow men; tear their wives and children away from them—separate them; sell them and down them to perpetual, eternal bondage. Are we not then despots—despots such as history will brand and God abhors?—Speech of Hon. Thaddeus Stevens.

A son of the Emerald Isle lately had occasion to visit the city in his vehicle, and having arrived at his point of destination, alighted from it and proceeded to transact his business. On returning to the place where he had left his horse and wagon, he was astonished to learn from the Major that the horse ran away with it. "Sure, an' did he break the reins?" inquired he of his informant. "When, then, low in the name of St. Patrick could he have got loose? for sure an' I tied the reins to the wagon!"

VERMONT has again recorded her vote in favor of No License by a large majority.

A Model Congregational Church.

In this degenerate age, when darkness covers the land and gross darkness the people, the spirits of the true-hearted are ever refreshed at the discovery of a city set upon a hill; with the light of each denizen shedding around a halo of glory from spiritual candlesticks. Such a phenomenon does indeed sometimes appear and is always noted as a harbinger of the good time coming; and to cheer the desponding and increase the faith of the faithful, as well as to render praise where praise is already due, I am induced to call attention to a Model Congregational Church, radiating its light and heat from this place. In relation to its articles of faith, it is only necessary for me to say, it is strictly orthodox on human depravity, never finding it necessary to go beyond its own communion for living witnesses to illustrate the fulness of the fall. The doctrine of future rewards and punishments is also a cherished idea with them, enabling them as it does to keep up heroic appearances while compounding

"For sins they are inclined to
By damning those they have no mind to."
One of their latest demonstrations is the passage of the enclosed Resolutions, which I wish you to publish for the benefit of all concerned. That redoubtable poet, Hosea Bigelow, has somewhere said:

"A merciful Providence fashioned us hollow,
In order that we might our principles swallow,
And if a man can, when provision has riz so,
Eat up his own words, 'tis mercy is so."

But no one need fear that these resolutions will ever experience this sad fate, as we are well assured they do not express the real principles of this Model Church, and were never designed for home consumption but *pro bono publico*; and you will be carrying out the wish of the framers by holding them up for a wondering world to gaze at. Evidence that they were not designed for local effect may be adduced from the fact, that but a few days after their passage a minister was employed by them to fill their pulpit in the absence of their pastor, who at the last Presidential election voted for the Model Slave-holding patriarchy, Saint Zachary the First, for direct political Slave-holding affinity with them is entirely admissible, without reproach or reproach, as they believe they discharge all "Godward" duties by the way of pointed resolutions refusing Christian communion. Charity, it is said, covers a multitude of sins. The word charity in the foregoing passage, modern critics say, when applied to churches, should read Resolutions.

But this body does not rely alone or risk their eternal happiness on resolutions merely. Conscious of their duty to the rising generation, they have established a Bible Class on the most appropriate system. Oral instruction is here given, with a precision and dignity becoming the priestly office, by the pastor, Rev. Wm. Lumsden, of whom honorable mention was made in a late number of 'The Bugle.' Wishing to treasure up wisdom unto Salvation, your correspondent has attended this means of grace, so opportunely placed within his reach, and there learned the truth of the plenary inspiration of the Bible and the ways of God with men. One important revelation is the fact, that God does and ever will visit with special marks of his displeasure all Nations who suffer a murderer to live. Spain and Italy were referred to as having committed many murders, and in consequence received many special judgments from God. And poor Ireland, because tenants sometimes shoot their landlords with a blunderbuss, it was said, is now justly suffering the miseries of famine—that God is now starving thousands to death for national sins which they never committed, to show his pleasure in the death penalty for murder. Letting the guilty go unpunished because greater sensation can be produced by torturing the innocent! Few can fully appreciate the importance of such teaching to children while their minds are tender and susceptible of lasting impressions. The Pastor is also careful to guard his flock from the assaults of Infidelity, and to this end has made especial prayer to his God before the great congregation to stay the tide of Infidelity that threatens this land and nation, and especially to keep back those newspapers which come into this Post-office freighted with these dangerous doctrines. Your paper, Mr. Editor, is one thus proscribed, and instead of receiving 'The Bugle' Monday since these orisons have been made, we have to wait until Thursday. Surely the fervent public prayer of this priest availeth three days. One cause of righteous indignation against 'The Bugle' is your publishing a funeral discourse from that monster of Infidelity, H. C. Wright; you will recollect when he was in this place last Summer, this church was indignantly closed against him, and the Sabbath School scholars warned against attending his lectures. But at a meeting held for children, when "A Kiss for a Blow" was to be given to all who would attend, one mother in Israel permitted two of her little daughters to attend, with the positive injunction, if Mr. Wright said any thing wicked they should run right out of the house. Truly, with such mothers, there is great hope of the rising generation.

The Deacons of this model church are also remarkable men in their way. One of them, when not under the influence of Tobacco, has an impediment in his speech, and sometimes finds it difficult to speak correctly. Yet his perception of Infidelity

is very acute and he is ever careful for the dignity of his office. When that funeral discourse was published, he borrowed it for his own examination, and fearing its influence on tender minds, sent his boys early to bed one evening, that they might not hear and be injured by it. Accustomed to Deaconing hymns and occasionally a sermon, in the absence of stated preaching, he read it in distinct and solemn tones, which pierced the chamber where his boys were listening, as they supposed, to orthodox teaching. When near the close of the discourse, the enormity of the doctrine caused the deacon to pause in astonishment, which was greatly increased by one of the boys inquiring, "have you read it all, father? With a subdued tone and spirit, he finished the reading, wondering that simple deaconing should accomplish such unlooked for results, and make himself the instrument in disseminating such damnable heresy.

Their meeting-house, which was closed against Mr. Wright, has since been repeatedly opened for the use of itinerant comic singers. The last concert was attended by the sobriety and piety of the place, and boys, unwilling to pay their shilling, who passed from vestibule to the gallery to see and hear without money and without price. During the concert some little disturbance occurring in the gallery, a well-meaning person in the body of the house requested them to take seats below. They they could not do for want of tickets, and thus all eyes were turned upon them, and the discovery was made that this Deacon was among them, enjoying the music exceedingly, because it was very good and cost him nothing. At the next communion service, however, he was in his place below, dispensing the elements with becoming gravity, a wiser and better man by one shilling than his improvident brethren, who had expended their money for that which profiteth not.

Another Deacon of this model Church is remarkable for his observance of the Apostolic injunction "covet the best gifts," and much to the edification of all in attendance does he exercise his gifts at all their social meetings. He constitutes this injunction literally, temporally and spiritually, and recently manifested this ruling passion by influencing his aged father, just as he was trembling between time and eternity, to bestow upon himself what of right belonged to other members of the family. Nothing but the fact that he is a very pious Deacon can satisfy this deed and make it honorable.

The communion service in this model Church is strictly observed, because this is the only method they have by which they are willing to award a Christian character to each other. In many instances they would utterly refuse to do this in private conversation, but by way of the sacrament it is done in a general off-hand manner, giving joy and gladness to the recipients, which the world can neither give nor take away.

There are many other facts pertaining to the action of this model Church, which could not fail to interest your readers, and if published, might provoke to emulation sister Churches; but as I have already written more than I at first intended, I will close by again requesting you to publish these excellent resolutions, which, emanating from the source they do, must be of great interest to the public.

At a public meeting of the Congregational Church in Littlefield, called in relation to Slavery, the Rev. Wm. Lumsden in the chair, the following resolutions were adopted:

Resolved, 1st. That to buy, sell, or hold a fellow man in a state of involuntary servitude, or Slavery, is to commit a sin, as detestable and as iniquitous as robbery or adultery or murder.

Resolved, 2d. That the Northern advocate of Southern Slavery who is without a pecuniary interest in Slavery, has not even the commendatory excuse of selfishness for his sin, is the real enemy of master and slave and is less worthy of Christian fellowship than the interested slaveholder himself.

Resolved, 3d. The interested pro-slavery man (not slave holder) who for gain, ease or popularity winks at this sin, although he has the excuse of selfishness for his iniquity, is equally guilty with the slave holder on the principle "that the receiver is as bad as the thief."

Resolved, 4th. That the vital interest, and the character of the church of Christ—her duty to her Head—the well being of the slave, and duty of bringing the oppressor to repentance require the discipline of all who are parties to slavery out of the church.

Resolved, 5th. That as a church of Christ, we come now up to the discharge of this duty, and by this vote we solemnly exclude from our communion and fellowship all slave holders, every advocate and beneficiary of Slavery and all who receive them to communion and fellowship. By request of the Church,

Wm. Lumsden, Moderator.
S. N. Nickerson, Clerk pro tem.
Littlefield, Jan. 4th, 1850.

The above Resolutions are copied from the Ohio Observer, Jan. 10th, 1850, Vol. 24, No. 2.

THE CHRISTIAN ANTI-SLAVERY CONVENTION, to be held in Cincinnati on the 17th inst., will no doubt be largely attended. The call, as our readers will remember, is very liberal, so much so that we regret our inability to be present. We can hardly expect the Convention to come fully up to our mark, but we believe it will show unmistakable signs of progress.

Hon. W. H. SEWARD has our thanks for Congressional Speeches.

Letter from Rev. J. Montgomery.

MR. JOHNSON:—In 'The Bugle' of last week you have copied from the Pittsburgh Christian Advocate, a notice of our revival of religion, which I forwarded not long since; and have given your comment upon it. This notice, with its extraordinary comment, was handed me yesterday. In passing over your editorial, I read with astonishment these words: "Mr. Montgomery illustrated it the other day by declaring that the Wheeling slave catchers, who recently visited this place, were abused by the Abolitionists, who had no more right to interfere to prevent them from carrying off their story negroes than they had to interrupt a man in the pursuit of a fugitive horse." Now, sir, I ask you what day? give the time and place. (1) To the best of my recollection (2) I never uttered such an expression anywhere. Neither you nor any one else ever heard me say such words. I know what I said, and no consistent Anti-Slavery man would ever find fault of it. I have said, and can say again, that there is no consistency in that man, who cries perpetually against the sin of slavery, and at the same time is a swearer or a Sabbath breaker himself. For God's word says: "Thou shalt not swear. Thou shalt remember the Sabbath day to keep it holy." &c. He that swears, and he that desecrates the Sabbath, is a sinner as well as the slaveholder. (3) This is in substance what I may have said. But there was no reference to the Wheeling matter whatever. I consider your words *false in the extreme*. A fabric of your own invention, or of some of your brother infidels. (4) You conclude by saying: "Only a few silly, ignorant girls can be found to swell the list of converts." This is another falsehood. You seem to abound in such things. More than 20 united with the church in all, some subsequently to the notice I forwarded, and four or five were men of quite as much sense as some editors, (5) and several were Ladies, who are of age, and can "speak for themselves." (6) A cause that must be supported and propagated by such base falsehoods, must be a poor pitiful cause. Such is your "Conciliatorship!"

J. MONTGOMERY.

Salem, April 2d, 1850.

Remarks.

We cheerfully give place to the above letter from the Methodist clergyman of Salem, though he must be aware that in so doing we act in opposition to the uniform practice of Methodist Editors, who do not hesitate to brand Abolitionists with opprobrious names and misrepresent their opinions and acts, without allowing them any chance for reply or defence. We append a few remarks in the shape of notes, to which the reader will find corresponding references in the text.

1. The time was the 22d of March, and the place the street in front of Mr. Montgomery's own residence. Our informant we believe to be a man of truth, and we will cheerfully give Mr. M. his name, if he requests it. We have informed him of Mr. M.'s denial, but he still affirms the truth of the original statement as published by us. The words used by Mr. Montgomery were substantially these: "That they [the Wheeling slave-catchers] were abused by the Abolitionists; that if they [the slave-catchers aforesaid] were the masters of the blacks, you [the Abolitionists] had no more right to interfere with them than you would have to molest me [Mr. Montgomery] in the search of a stolen horse." Our informant does not pretend to give the precise words, but he declares unequivocally that this was the sentiment; and we believe him.

2. "To the best of my recollection!" Why this qualifying phrase, if Mr. Montgomery does not hold the sentiment which our informant says he uttered?

3. What does Mr. Montgomery think of the consistency of clergymen who "very perpetually" against swearing, Sabbath-breaking, &c., and who eat the part of "dumb dogs" in relation to Slavery, and refuse to open their lips for the dumb and plead the cause of the oppressed? As to swearing, we believe it is a vice to which Abolitionists are as little addicted as their neighbors, but if any thing could excuse it, it would be the indignation which every honest man must feel in view of the conduct of such teachers of religion. Swearing is a vulgar and sinful practice, but we have heard of less disgusting than the hypocritical mouthings which some men blasphemously call prayer.

As to Sabbath-breaking, Mr. Montgomery is welcome to his opinion, but we intend to mind the injunction of Paul, (not Archibald Paul, of Wheeling) "Let no man judge you in respect to new moons, and Sabbaths," &c., "which are the shadows of things to come." There is one sort of "breaking" which we think peculiarly appropriate to the Sabbath, and that is the breaking of the chains of the oppressed. In this Mr. Montgomery and the Wheeling slave-catchers probably differ from us.

4. 'Infidel' is the name by which a pro-slavery priesthood designate the Practical Christians of this generation. A CHRISTIAN, in their vocabulary, is one who unites long professions of religion and a blind attachment to dogmas and forms, with a practical disregard of the fundamental principles taught by Christ—one who sanctifies days and times, and desecrates man, created in the image of God, degrading him to a level with four-footed beasts and creeping things, and, like Mr. Montgomery, permitting him to be captured and enslaved like a horse!

5. We fear this is too true, for we have heard of Editors weak enough and silly enough to be caught by the chaff of pro-slavery Methodism. Anti-Slavery Editors, however, require more substantial bait.

6. "Four or five were men," and "several were ladies," &c. This would seem to imply that the majority of the converts were of the class to which we referred, and such we

believe is the fact. The truth is, the charm and the power of Methodist Revivals, in intelligent communities, have departed.—Mr. Montgomery's attempt to disprove our statement reminds us of the boy who undertook to tell how many rails he had split:—"Why, father," said the urchin, "if I had split three more, besides the two I was at work upon, I should have had five." Mr. M.'s list of converts is made to sound large by a somewhat similar adroitness of phrase.

An Impostor.

I have been utterly unable to furnish my usual notes from the lecturing field, in consequence of family sickness, &c. There is, however, one matter that I ought to have communicated at once. You will remember that, at our late Anniversary, a colored man, named Lot, rendered himself peculiarly obnoxious to the Abolitionists generally, and the colored people in particular. I have been acquainted with him for some years, but I had lost sight of him entirely until my meeting at Sullivan, at the close of which he rose and made the most black and filthy charges against the Abolitionists—reiterating all the old, musty, worn-out charges of the Church and Clergy.

The meeting was called to order, and the Rev. Mr. Evans, of Troy, called to the chair.—The meeting heard all he had to say. I gave an account of my acquaintance with the man and his family.

The meeting unanimously passed resolutions condemnatory of his wicked course.

The Abolitionists should beware of him; he is an impostor of the worst stamp. He will not work, but goes prowling around year after year, begging and demanding of all with the audacity almost of a highwayman.

He obtains certificates of recommendation under false pretences, then uses them for purposes never contemplated by the giver.

Beware of him. Aid the needy, but he that will not work should not eat.

J. W. WALKER.

Woman's Rights—A Victory.

MR. EDITOR: At the Annual Meeting of the Berlin Washingtonian Society, held on the 22d ult., for the election of officers, one of our most talented and influential female citizens was nominated to fill the office of President for the ensuing year. The motion was succeeded by a somewhat extensive, animated and interesting discussion. Rev. Wilder, who delivered the lecture of the evening, taking the lead on the negative. Various expedients and artifices were resorted to to defeat the motion—attempts to rule it out of order, &c., &c., which laudable efforts were not crowned with the best of success, as you will see by the result of the vote which was as follows—Ayes 25, Nays 7. Immediately after the vote was taken, a prominent Deacon moved that the Society adjourn *sine die*, and moved himself toward the door, and for a time there were unmistakable symptoms of insubordination; but as the people would not follow, the disorganizers concluded to stay in "union." A female was then elected Secretary, and male members to fill other offices without opposition. At the previous Annual Meeting the same motion was made, but met with no favor. Since the above occurrences a flourishing Temperance Society in another part of the town has followed our example by selecting its officers from both sexes. "Straws show which way the wind blows."

FRANCIS BARRY.

Berlinsville, March 25, 1850.

VIRGINIA VEXED.—Gov. Floyd of Virginia has just sent a message to the Legislature of that State on occasion of the refusal of the Governor of Ohio to surrender a free negro charged with a criminal offence—that offence being, as we believe, the incitement of slaves to obtain freedom in the natural way. Gov. F. goes for reprisals on the States which offend in this way. He says:

"I am of the opinion that a system of taxation under the License Law can be so arranged as to transfer entirely the trade from those States which have trampled under foot the Constitution of the United States, to those which are still willing to abide by its compromises and recognize our rights under it. This would be a peaceful and efficient remedy, doubly recommended to us because it is under our exclusive control, and the work of our own authorities."

"We now tax a tin pedlar ten dollars a year, while a clock pedlar has to pay fifty. The vendors of all articles manufactured in the recusant States could be taxed one hundred per cent, and the vendor be required to show where the articles were made. Pains and penalties could be easily attached to any evasion of the law, which could ensure the due enforcement of it. The details could be made to embrace live stock and the products of the soil."

The Buckeyes will of course be awfully frightened at this proposal to deprive them of the blessed privilege of peddling in 'Ole Virginia.'

Notice.

JOSEPH A. and RUTH DUGDALE'S Post Office address, until the first of Fifth month, will be Brownsville, Pa.; after that, until the first of Eighth month, Kennett Square, Chester Co., Pa.

Mrs. SWISSHELM has gone to Washington. Her letters from the Capital will no doubt be vastly entertaining, but we are disappointed that she cannot be present at the Women's Convention, at which she would have met a cordial welcome from multitudes, who, having read the productions of her piquant pen, greatly desire to look upon her face.

To Correspondents.

M. S. B.—Your correspondence shall have place as soon as we can find room.

J. H.—You need not be impatient. We shall attend to you when we get ready.

To the Women of Ohio.

The undersigned earnestly call on the Women of Ohio to meet them in Convention on

Friday, the 19th day of April next, at 10 o'clock, A. M., in the town of Salem, to concert measures to secure to all persons the recognition of Equal Rights, and the extension of the privileges of Government without distinction of sex or color:—To inquire into the origin and design of the rights of humanity, whether they are coeval with the human race, of universal heritage, and inalienable, or merely conventional, held by sufferance, dependent for a basis on location, position, color and sex, and like government scrip or deeds on parchment, transferable, to be granted or withheld, made immutable or changeable, as caprice, popular favor, or the pride of power and place may dictate; changing ever as the weak and the strong, the oppressed and the oppressor, come in conflict or change places.

Feeling that the subjects proposed for discussion are vitally important to the interests of humanity, we unite in most earnestly inviting every one who sincerely desires the progress of true reform to be present at the Convention.

The meeting of a Convention of men to amend the Constitution of our State presents a most favorable opportunity for the agitation of this subject. Women of Ohio! we call upon you to come up to this work in womanly strength, and with womanly energy. While woman is not permitted to attain that expansion of her immortal nature which is her highest privilege, who will withhold any effort which will aid in the elevation of our sex? Don't be discouraged at the probability of difficulties. Remember that contest with difficulty gives strength. Come and inquire if the position you now occupy is one appointed by wisdom, and designed to secure the best interests of the human race.—Come and let us ascertain what bearing the circumscribed sphere of Woman has on the great political and social evils that curse and desolate the land. Come! for this cause claims your every talent, your most invincible perseverance. Come in single-heartedness and with a personal self-devotion that will yield every thing to Right, Truth and Reason, but not an iota to dogmas or theoretical opinions, no matter how time-honored, or by what precedent established.

RANDOLPH.

Elizabeth Steadman, Cordelia L. Smalley,
Cynthia M. Price, Ann Eliza Lee,
Saphronia Smalley, Rebecca Iverett.

NEW GARDEN—E. A. Lukens.

Lucinda M. King, Mary Skinner,
Frances Lucecock.

DEERFIELD—Ann Clarke.

MARSHALL—Ann Shreve.

MARLBORO'.

Elizabeth Lukens, Hannah L. Brooke,
Esther Hayes, Jane E. Paxson,
Elizabeth Willeman, Emily Robinson,
Matilda T. Walton, M. A. W. Johnson,
J. Elizabeth Jones, Sarah Coates.

SALEM.

Mary T. Harris, E. P. Heaton,
Sally B. Grove, Maria B. Garrigue,
Caroline Stanton, Mary H. Stanton,
Harriet J. Weaver, Sarah T. Smith,
Ruth Ann Lightfoot, Sarah Gibbons,
Laura Barnaby, Susan B. Smith.

AKRON.

Sarah T. Swift, H. M. Myers,
L. V. Bierce, E. B. Townsend,
A. L. Atkins, S. H. Abbey,
Emeline E. Warner, M. Berry,
B. Cummings, N. Green,
Emena H. Ladd, E. S. Blodget,
Sarah Adams, H. B. Spelman,
Helen D. Ladd, Mrs. Dr. W. T. Huntington,
L. Fay, G. N. Abbey,
Calista Cummings, D. G. Sandford,
Emily Cummings, T. W. Felt,
N. Robinson, Rana M. Dora,
R. K. Howe, Emily McMaster, Martha J. Tilden,
Louisa D. Bennett, Sarah L. Tilden,
Julia Babcock, Hattie B. Platt,
Elizabeth S. Burnap, Charlotte Todd,
Mrs. Dr. A. Coburn, Almema Paine.

CANTON.

Mary Whiting, Susan B. Grant,
New Lisbon—Lydia Irish.

Universal Suffrage.

At a meeting of the friends of reform, from Randolph, Marlborough and vicinity, held in Marlborough, Stark county, Ohio, for the purpose of inducing the extension of the right of SUFFRAGE to all adult members of society, the undersigned were appointed a committee to prepare and publish a call for a mass meeting, to deliberate on the subject, and adopt such measures as may seem best adapted to the attainment of this end.

The fact that a Convention for the revision of our State Constitution is to be held in Columbus on the 6th of May next, that the question most sacred to a free people—EQUAL SUFFRAGE to adults, without regard to sex, color or condition, will be submitted to that body, and that it may grant to, or withhold from more than half the adult citizens of this State, those political privileges which are now exercised only by the minority, demands the immediate and decisive action of all who would banish those odious political distinctions, that now do so much to mar the prosperity of society, and tend so directly to retard the progress of our race.

You need no argument, fellow-citizens, to convince you that it is both dishonest and dishonorable for the strong to despoil the weak; yet to what extent has this not been permitted by our Constitution and laws. The free white men of this State have, by the laws they have enacted, become the virtual robbers of those who have the same natural rights—the same responsibilities, and the same general interest in the happiness and welfare of society as themselves.

That this question may receive at least a part of the attention its importance demands, we call upon the inhabitants of the surrounding Counties to meet en masse in SALEM, Columbiana County, Ohio, on the 20th of April, 1850.

E. BROOKE, I. PIERCE,
M. R. ROBINSON, J. PAXTON,
E. WILEMAN, H. L. BROOKE,
Wm. McLain,
March 27th, 1850.

Notices.

Columbiana and Mahoning A. S. Society.

The First Quarterly Meeting of the Columbiana and Mahoning Anti-Slavery Society will be held at the GROVE meeting-house, near New Garden, on SATURDAY and SUNDAY, May 4th and 5th, commencing at 2 o'clock, P. M., on the day first named. A general and punctual attendance is desired.

RACHEL TRESCOTT, Sec.

Meetings for J. W. Walker.

Grafton,	April 13th.
Littlefield,	" 14th.
Wellington,	" 16th.
Huntingdon,	" 17th & 18th.
Sullivan,	" 18th.
Westfield,	" 20th & 21st, (Quarterly Meeting.)
Saville,	" 22d.
Montville,	" 23d & 24th.
Copley,	" 25th & 26th.
Deerfield,	" 27th.

All the above meetings will commence at early candle-light, except on Sunday, when they will commence at half-past 10 o'clock, A. M.

Portage Co. A. S. Society.

The Quarterly Meeting of the Portage County A. S. Society will be held at FAIRMOUNT, (near Mount Union) on SATURDAY and SUNDAY, April 13th and 14th. A large attendance from all parts of the County is desired. Oliver Johnson, Samuel Brooke, H. S. Jones, Isaac Trescott, and others are expected to attend.

K. G. THOMAS, Sec.

Rocky River A. S. Society.

A Quarterly Meeting of the Rocky River A. S. Society will be held at WESTFIELD, Medina Co., on Saturday and Sunday, April 20th and 21st. J. W. Walker and Samuel Brooke will be present, and it is hoped that Oliver Johnson and other speakers from abroad will also attend.

BOWDITCH'S WORK.

FOR sale at the Salem Book Store "SLAVERY AND THE CONSTITUTION," By Wm. L. Bowditch. A most excellent work that ought to be read by all—156 Svo. pages—paper bound. The subjects treated are arranged as follows:—
"Slavery Agreeable to God's Providence; Direct Moral Instruction of Slaves; Moral and Religious Condition of the Slaves; Moral and Religious Teachers of the Slaves; Direct Religious Instruction of Slaves; Indirect Instruction.—No Legal Marriage of Slaves; "Soul-Driving;" "Domestic Slave-Trade;" Runaway Slaves; Slaveholding always Wrong; The Constitution and its Interpretation; The Constitution according to the Common Meaning of its Terms; The Constitution as its Framers Intended to make it; The Constitution according to the Practice of the Government; The Constitution according to the Exposition of its final Interpreter; No Union with Slaveholders.—Price only 25 cts.

FEMALE STUDENTS.

Having long entertained the opinion, that females should have all the privileges of which the opposite sex are possessed, and especially that they should have every facility for acquiring useful knowledge, and making it available; and knowing something of the wants of the community as now constituted, in regard to the treatment of disease, I have frequently expressed a desire to have them educated as Physicians, and as a consequence have, during the past few years, had numerous applicants to study, but owing to a want of facilities for rendering instruction as thorough as I could desire, I have refused. Now, however, many of the difficulties are removed, and I have determined to be prepared by the first of April to give such advantages as are possessed by few physicians. I am more encouraged to do this from the information just received, that the Medical School at Cleveland is hereafter to be open to women on the same terms as to men. Other schools will no doubt speedily adopt the same course.

Those desirous to enter upon a course of studies of this kind under my guidance will please communicate, by letter or otherwise, and all inquiries shall receive prompt attention.
K. G. THOMAS.
Marlboro', Feb., 1850.

SILK! SILK! SILK!!

MERCHANTS, Dealers and others, can obtain a supply of a very superior quality of Sewing and Sufferers' Silk of all colors, in packages or 100 skein Bunches, to any amount, wholesale and retail, at Cope and Fison's Store, [sign of the swan], Salem, Ohio.

We are in constant receipt of large quantities of this silk, and for the cash we will dispose of it on better terms than it can be obtained in the East. Call and see for yourselves.
Jan. 26, 1850—S. COPE.

C. DONALDSON & Co.

Wholesale and Retail Hardware Merchants. KEEP constantly on hand a general assortment of HARDWARE and CUTLERY. No 18, Main Street, Cincinnati. January, 1849.

MEDICINE, SURGERY, &c.

THE undersigned being desirous of rendering the public their professional services, have associated themselves under the firm of THOMAS & GARRETTSON, in the practice of Medicine, Surgery, &c., and may at all times be found at their office, in Marlboro', except when necessarily absent.
K. G. THOMAS,
JOSEPH GARRETTSON.
Marlboro', Nov. 10, 1849.

JAMES BARNABY,

PLAIN & FASHIONABLE TAILOR! Cutting done to order, and all work Warranted. North side, Main Street, two doors East of the Salem Bookstore.

Charles Frethy—Book-Binder!

CONTINUES to carry on the BOOK-BINDING BUSINESS in all its different branches, at his old stand, on Main st., Canfield, Ohio, where he is prepared to do work with neatness and dispatch. From his long experience in this business he pledges himself to give general satisfaction.
October 27, 1849.

BENJAMIN BOWN,

WHOLESALE AND RETAIL GROCER, TEA-DEALER, FRUITERER, & DEALER In Pittsburgh Manufactured Articles. No. 141, Liberty Street, Pittsburgh.

Miscellaneous.

London Thieves—Singular Meeting.

We clip from a London paper the following account of a very curious meeting, the result of the efforts of a philanthropic individual, Mr. Henry Mayhew, one of the reporters of the Morning Chronicle, who has addressed himself to the task of reclaiming the juvenile thieves who swarm in that Babylon of the modern world. At the first reading, one is apt to suspect something of a Pickwickian character in the account, regarding it as a fancy sketch; but it is treated as a sober verity by the London prints, and we suppose it ought to be regarded as such.

A meeting of an unprecedented character was held at the British Union School Room, Shakespeare Walk, Shadwell, on the evening of Monday week. It was convened by the Metropolitan correspondent of the Chronicle for the purpose of assembling together some of the lowest class of male juvenile thieves and vagabonds who infest the metropolis and the suburbs; at least, it was so privately called, at only two days' notice, by distribution of tickets of admission among the class in question, at the various haunts and dens of infamy to which they resort, no fewer than 150 of them attended on the occasion. At first their behavior was very noisy and disorderly, but before the close they became peaceable and even respectful in their demeanor. Nineteen had fathers and mothers still living; 39 had only one parent, and 80 were orphans in the fullest sense of the word, having neither father nor mother alive. Of prisoners there were 50, and 60 who acknowledge themselves to be habitual thieves. The announcement that the greater number present were thieves, pleased them exceedingly, and was received with three rounds of applause.

When it was announced that one, though only nineteen years of age, been in prison as many as 20 times, the clapping of hands, the cat-calls, and shouts of "bravo," lasted for several minutes, and the whole of the boys rose to look at the distinguished individual. Some chalked on their hats the figures which designated the sum of the several times that they have been at jail.

The boys were interrogated as to their manner of life, &c., and their answers should be read by all who are engaged in the work of ragged schools. Our limited space will not allow of much extract.

A lad about twenty was about to volunteer a statement concerning the lodging houses, by which he declared he had been brought to his ruin, but he was instantly assailed with cries of "Come down!" "Hold your tongue!"—and these became so general and were so menacing a tone, that he said he was afraid to make any disclosures, because he believed if he did so he would have perhaps two or three dozen of the other chaps on him. (Great confusion.)

The correspondent of the Chronicle:—Will it hurt any of you here if he says any thing against the lodging houses? (Yes, yes) How will it do so?

A voice. They will not allow stolen property to come into them if it is told.

Correspondent: But would you not all gladly quit your present course of life? (yes, yes, yes.) Then why not have the lodging-house system, the principal cause of all your misery, exposed?

A voice: If they shut up the lodging-houses where we go to? If a poor boy gets to the workhouse he catches a fever, and is starved into the bargain.

Correspondent: Are not you all tired of the life you now lead? (Voiciferous cries of "Yes, yes, yes," from all parts of the room.) However much you dread the exposure of the lodging-houses, you know, my lads, as well as I do, that it is in them you meet your companions, and ruin, if not begun there, is at least completed in such places. If a boy runs away from home he is encouraged there and kept secreted from his parents. And do not the parties who keep these places grow rich on your degradation and your peril? (Loud cries of "yes, yes.") Then why don't you all come forward now, and by exposing them to the public, who know nothing of the iniquities and vice practised in such places, put an end to these dens of vice?

There is not one of you here—not one, at least, of the elder boys—who has found out the mistake of his present life, who would not, I verily believe, become honest and earn his living by his industry, if he could.—You might have thought a roving life a pleasant thing enough at first; but you now know that a vagabond's life is full of suffering, care, peril and privation; you are not so happy as you thought you would be, and are tired and disgusted with your present course. This is what I hear from you all.—Am I not stating the fact? (Renewed cries of "Yes, yes, yes" and a voice.—The fact of it is, sir, we don't see our folly till it is too late.) Now I and many hundreds and thousands really wish you well, and would gladly do anything we could to get you to earn an honest living. All, or nearly all your misery, I know, proceeds from the low lodging-houses.—(Yes, yes, it does, master, it does.) and I am determined, with your help, to effect their utter destruction. (A voice.—"I am glad of it, sir—you are quite right; and I pray God to assist you.")

The elder boys were then asked what they thought would be the best mode of effecting their deliverance from their present degraded position. Some thought emigration the best means, for if they started afresh in a new colony, they said they would leave behind them their bad characters, which closed every avenue to employment against them at home. Others thought there would be difficulties in obtaining work in the colonies in sufficient time to prevent their being driven to support themselves by their old practices. Many again thought the temptation which surrounded them in England rendered their reformation impossible; whilst many more considered that the same temptations would assail them abroad which existed at home.

During the course of the proceedings, one of the most desperate characters present, a boy, who had been twenty-six times in prison, was singled out from the rest, and a sovereign given him to get changed, in order to make the experiment whether he would have the honesty to return the change or abscond with it in his possession. He was informed, on receiving it, that if he chose to decamp with it no proceedings should be taken against him. He left the room and the cheers of his companions, and when he had

been absent a few moments, all eyes were turned towards the door each time it opened, anxiously expecting his return to prove his trustworthiness. Never was such an interest displayed by any body of individuals.—Many mounted the forms in their eagerness to obtain the first glimpse of his return. It was clear that their honor was at stake; and several said they would kill the lad in the morning if he made away with the money. Many minutes elapsed in almost breathless suspense, and some of his companions began to say that so large a sum of money had proved too great a temptation for the boy.—At last, however, a tremendous burst of cheering announced the lad's return. The delight of his companions broke forth again and again in long and loud peals of applause, and the youth advanced amidst triumphant shouts to the platform, and gave up the money in full.

How the Quaker Outwitted the Robber.

A traveler wended the wilds among,
With a purse of gold and a silver tongue;
His hat it was broad, and all drab were his
clothes,
For he hated high colors—except on his nose—
And he met with a lady, as the story goes.

The damsel she cast him a merry blink,
And the traveler was nothing loth, I think;
Her merry black eye beamed her bonnet beneath
And the Quaker he grinned, for he'd very good
teeth.

And he asked, "Art thou going to ride on the
heath?"
"I hope you'll protect me, kind sir," said the
maid,
"As to ride this heath over, I'm sadly afraid;
For robbers, they say, here in numbers abound,
And I would not for anything I should be found,
For between you and me—I have five hundred
pound."

"If that is thine, dear, the Quaker said,
I ne'er saw a maiden I sooner would wed;
And I have another five hundred just now,
In the padding that's under my saddle bow,
And I'll settle it all upon thee, I vow!"

The maiden she smiled, and the rein she drew,
"You offer I'll take—though I'll not take you!"
A pistol she held at the Quaker's head—
"Now give me your gold—or I'll give you my
lead."

"Tis under the saddle, I think you said."
The damsel she ripped up the saddle bow,
And the Quaker was never a Quaker till now;
And he saw by the fair one that he wished for a
bride.

His purse bore away with a swaggering stride,
And the eye that looked tender now only defied.
"The spirit doth move me, friend Broadbrim,"
quoth she,
"To take all this filthy temptation from thee,
For mammon deceives—and beauty is fleeting,
Accept from thy maiden a right loving greeting,
For much doth she profit by this Quaker's
meeting."

"And hark! jolly Quaker, so rosy and sly,
Have righteousness more than a lass in your eye;
Don't go again peeping girls' bonnets beneath,
Remember the one that you met on the heath,
Her name's Jimmy Barlow—I tell to your teeth!"

"Friend James," quoth the Quaker, "pray
listen to me,
For thou canst confer a great favor, do ye see;
The gold thou hast taken is not mine, my friend,
But my master's—and truly on thee I depend.
To make it appear I my trust did defend."

"So fire a few shots through my clothes here
and there,
To make it appear 'twas a desperate affair."
So Jim popped first through the skirts of his
coat,
And then through his collar, quite close to his
throat;

"Now once through my broadbrim," quoth
Ephraim, "I vote."
"I have but a brace," said bold Jim, "and
they're spent,
And I won't load again for a make-believe rent."

"Then," said Ephraim, producing his pistols,
"just give
My five hundred pounds back, or as sure as you
live,
I'll make of your body a riddle or sieve."

Jim Barlow was daddled, and thought he was
game,
He saw Ephraim's pistol so deadly in aim,
That he gave up the gold, and he took to his
scrapers,
And when the whole story got into the papers,
They said that the thieves were no match for the
Quakers.

THE STEAMBOAT.—We never tire of a
steamboat. She is the moving embodiment
of all that is great and glorious in nature and
art; and what with studying poetry in the
engine room, history in the pilot house, and
day in an overheated cabin reading some
trashy novel, while the great engine dis-
coursed most eloquent music, taught the
poetry of motion and the forbearing gentle-
ness of omnipotent power all unheeded; and
the mighty waters rushed on in glorious na-
jesty, all unheeded. Voices from the grave
of the past spoke out on either shore—the
history of nations and legislative acts were
written there; but few had time to read!—
Nearly all would come out to look at a town,
or city—some gentlemen speculated on the
probable price and productiveness of land
in different localities; but the great old trees
that stood leafless and bare, with more or
less of their roofs washed clean, like an old
man tired of life's buffeting, with his heart's
tendrils slowly losing their hold of earth,
and preparing him to drop unresistingly into
the river of death, that shall bear him to the
ocean of eternity—the cabin needed amongst
domestic joys—the thousand and one objects
of interest, each one of which might supply
volumes of history, how many see them?—
Mrs. Swisshelm.

The Farmer—A Beautiful Picture.

The man who stands on his own soil, who
feels that by the laws of the land in which
he lives—by the laws of civilized nations—he
is the rightful and exclusive owner of
the land which he tills, is by the constitu-
tion of our nature under a wholesome in-
fluence, not easily inhibited from any other
source. He feels, other things being equal
—more strongly than any other—the char-
acter of a man as the lord of the inanimate
world. Of this great and wonderful sphere,
which, fashioned by the hand of God, and
upheld by his power, is rolling through the
heavens, all his his—from the centre to the
sky. It is the space on which the genera-
tion before him moved in its round of
duties; and he feels himself connected by a
visible link with those that preceded him, as
he is also with those who will follow him, and
to whom he will transmit a home. Perhaps
his farm has come down to him from his
fathers. They have gone to their last home;
he can trace their footsteps over the scenes
of his daily labors. The roof which shelters
him was reared by those to whom he owes
his being. Some interesting domestic tra-
dition is connected with every enclosure.—
The favorite fruit tree was planted by his
father's hand. He sported in his boyhood
beside the brook, which still winds through
the meadow. Through that field lies the
way to the village school of earliest days.—
He still hears from his window the voice of
the Sabbath bell which called his father and
his forefathers to the house of God, and near
at hand is the spot where his parents lay
down to rest, and where, when his time
came, he shall be laid by his children's
hands. These are the feelings of the owners
of the soil. Words cannot paint them; gold cannot
buy them: they are the life spring of a fresh,
healthy and generous natural character.—
Edward Everett.

BISHOP NEANDER, who stands at the head
of the Evangelical German Lutherans, is a
prodigy of absent-mindedness, and conse-
quently eccentricity. He is an old bachelor
who never thought of being married, and is
cared for at home by a kind sister. The
following drab freak is told of the very
learned and much venerated prelate, by a
correspondent of the N. Y. Commercial
Advertiser, writing from Berlin, Prussia:

"Neander's careful sister had taken away
his old unmentionables from his chair, one
night, after he had retired to bed, and placed
a new pair on the table close by. When he
rose early in the morning to go to his
seven o'clock lecture, he either did not see
them or supposed them to belong to some-
body else, certain it is that he made his ap-
pearance at the lecture-room in his long
frock coat and high topped boots, and other-
wise perfectly dressed, if we except the
garment usually considered indispensable.—
The lecture went off very well until an an-
xious servant girl entered the room, and, glid-
ing up to Neander, plucked him by the coat.
He did not notice her at first, but kept
rocking away; another pull and his equilib-
rium was in danger. He turned round to
her, and for once the students saw his beam-
ing eyes wide open in the depths of the cavities
where they were hidden and his heavy
black eye-brows drawn up in astonishment.
She whispered a few words into his ear.—
"Woman," he answered, with dignity, "this
is not a place to talk of pantaloons, but of
scientific theology;" and resuming his old
position, he went on with his lecture as if
nothing had happened. All the students
entered the scene on their note books at
once, and the poor girl retired to the profes-
sor's waiting room, where Neander consented
at the proper time to don the garment."

How Shoe-Pegs are Made.

The following interesting sketch of a fac-
tory where 1000 bushels of pegs are made
annually, at Vienna Village, Kennebec coun-
ty, is from the Maine Farmer: The logs are
sawed in blocks of suitable length for the
pegs, and the ends are planed smooth.—
Grooves are then cut on the ends of these
blocks, crossing each other at right angles,
and these form the points of the pegs. They
are then separated by splitting the prepared
blocks, a knife being introduced between
each row of points, corresponding with the
grooving. All these operations are perform-
ed by the machinery with the utmost pre-
cision and celerity. The pegs are then
bleached, dried, and prepared for the mar-
ket. We do not know what further im-
provements can be made in the manufac-
ture of shoe pegs. We recollect the time
when the sons of "Crispin" made their own
pegs—splitting them from the block, and
pointing them with the shoe knife. The
machinery in the above establishment, we
will venture to say is capable of turning off
more pegs in one day, than all the shoemak-
ers in the State could make in the old way
in the same time, while the machine pegs
are altogether superior. The machinery
here used was invented and patented by a
New Hampshire Yankee.

Mr. Thomas C. Norris, the proprietor of
this factory, informed us that since Septem-
ber last, he had sent out 127 barrels of shoe
pegs and pins for cabinet work to Manche-
ster, England. He has further orders from
the same place which he is unable to supply
at present, in consequence of the water be-
ing so low in the stream that he could not
keep his works in operation through the
winter.

THE CHURCH.—A church that makes
love to man the manifestation of love to
God, is the very church Jesus Christ found-
ed. This is the religion He taught. "By
this shall all men know ye are my discip-
les, if ye love one another." "Whoever ye
would that men should do unto you, do ye
even so to them also." The conduct of or-
thodox churches in opposing reforms, and
justifying "organic sins," proves nothing
against Christianity, but only proves them
anti-Christian. All such churches are a part
and parcel of that Antichrist which our
Savior will destroy to make way for His
Kingdom. A church that countenances in-
temperance and the oppression of the poor,
is no church of Christ, for it wants the first
much rather join your club and help
to celebrate Paine's birth, than to join a
church which maintains that God is the au-
thor of crime, and robbery, and wrong, and
with it celebrate the death of Christ.—Mrs.
Swisshelm.

Why ought the gridiron to be excluded
from domestic use? It makes domestic
broils.

What is Religion?

BY HEBER.

Is it to go to church to-day,
To look devout and seem to pray,
And ere to-morrow's sun goes down
Be dealing slander through the town?

Does every sanctimonious face
Denote the certain reign of grace?
Does not a phiz that scowls at sin
Oft veil hypocrisy within?

Is it to make our daily walk,
And of our own good deeds to talk,
Yet often practice secret crime,
And thus misspend our precious time?

Is it for sect and creed to fight,
To call our zeal the rule of right,
When what we wish is, at the best,
To see our church excel the rest?

Is it to wear the Christian dress,
And love to all mankind profess,
To treat with scorn the humble poor,
And bar against them every door?

Oh, no, religion means not this,
Its fruit more sweet and fairer is—
Its precept this—to others do,
As you would have them do to you.

It grieves to hear an ill report,
And seems with human words to sport,
Of others' deeds it speaks no ill,
But tells of good, or else keeps still.

And does religion this impart?
Then may its influence fill my heart.
Oh! haste the blissful, joyful day,
When all the earth may own its way.

Emerson American.

While his idea is American, the form of his
literature is not less so. It is a form which
suits the substance, and is modified by the
institutions and natural objects about him.—
You see that the author lives in a land
with free institutions, with town-meetings and
ballot-boxes; in the vicinity of a decaying
church; among men whose terrible evils
are Poverty and Social Neglect, the only
devils whose damnation is much feared. His
geography is American. Katskill and
the Alleghenies, Monapack, Wachusett, and
the uplands of New-Hampshire, appear in
poetry or prose. Concord and Agloe look
are better than the Lyssiss, or Parnassus, or
"smooth-shining Mincius crowned with vocal
reeds." New-York, Fall River, and Lowell
have a place in his writings, where a vulgar
Yankee would put Thebes or Pæstum. His
men and women are American—John and
Jane, not Coriolanus and Persephone. He
tells of the rhodora, the club-moss, the bloom-
ing clover, not of the hibiscus and the as-
phodel. He knows the hum-bee, the black-
bird, the bat, and the wren, and is not
ashamed to say or sing of the things under
his own eyes. He illustrates his high
thought by common things out of our plain
New-England life—the meeting in the
church, the Sunday school, a huckleberry
party, the boys and girls lathering home
from school, the youth in the shop, begin-
ning an unconscious courtship with his un-
heeding customer, the farmers about their
work in the fields, the bustling trader in a
tavern full of tipsy riot, the conservative
who thinks the nation is lost if his ticket
chance to miscarry, the bigot worshipping a
knot hole through which a dusty beam of
light has looked in upon his darkness, the
radical who declares that nothing is good if
established, and the patient reformer who
seems in your ears that he can finish the
world with a single touch—and out of all
these he makes his poetry, or illustrates his
philosophy. Now and then he wanders off
to other lands, reports what he has seen, but
it is always an American report of what an
American eye saw. Even Mr. Emerson's
recent exaggerated praise of England is
such a paucity as none but an American
could bestow.—Theodore Parker.

Christian Reformers.

It is delightful to see a people springing
up, however slowly, who can be at once
devotionally religious, morally reformatory,
and socially regenerative; who are earnestly en-
deavoring to carry out the Christianity of
Christ, in a process of regeneration applica-
ble alike to the individual, the family, and to
society; who are striving to combine in one
associative movement—adequate provisions
for all the essential wants of human nature.
They have undertaken to remove mountains,
but if they cherish the faith of Jesus, they
will succeed.

Brethren, ye are few and condemned by
the world, but you are the pioneers of a
mighty army of *Practical Christian Scientists*
yet to be raised up. Coming generations
will appreciate your office and mission, as
the vanguard of that morally heroic army.
You seem to your contemporaries *eccentric*
impracticable; but you will yet be honored
as far-seeing, prudent, efficient, indomitable
demonstrators of "a more excellent way"
for mankind to serve God and each other.
"Fear not, little flock, it is your Father's
good pleasure to give you the kingdom."
Be strong, quit you like men. Let it be
seen that you can be religious without super-
stition, rational without skepticism, liberal
without licentiousness, humane and philan-
thropic without undervaluing piety, radical
reformers without anti-organization, and
reconcilers from the synagoge of Satan,
without remaining *stay-outers* from all Chris-
tian association. Stand fast and ye shall
prevail.—Hopedale Christian.

Smoking in Folks' Faces.

I knew by the smoke that so lazily curled
From his lips, 'twas a loafer I happened to meet,
And I said if a nuisance there be in the world,
'Twas smoking cigars in a frequented street.
'Twas night, and the ladies were gliding around,
And in many an eye shone the glittering tear—
But the loafer puffed on, and I heard not a sound
Save the short hacking cough of each smoke-
suttiened dear.
N. Y. Mirror.

Let us know the world as we may. It has
always a day and night side,

BRITISH PERIODICAL LITERATURE.

Republishing of
THE LONDON QUARTERLY REVIEW,
THE EDINBURGH REVIEW,
THE NORTH BRITISH REVIEW,
THE WESTMINSTER REVIEW, and
BLACKWOOD'S EDINBURGH JOURNAL.

THE wide-spread fame of these splendid
periodicals renders it needless to say much
in their praise. As literary organs, they
stand far in advance of any works of a simi-
lar stamp now published, while the political
complexion of each is marked by a dignity,
candor, and forbearance not often found in
works of a party character.

They embrace the views of the three great
parties in England—Tory, Whig, and Rad-
ical. "Blackwood" and the "London Quar-
terly" are Tory, the "Edinburgh Review"
Whig, and the "Westminster Review" Rad-
ical. The "North British Review" is more
of a religious character, having been origi-
nally edited by Dr. Chalmers, and now, since
his death, being conducted by his son-in-law
Dr. Hanna, associated with Sir David Brew-
ster. Its literary character is of the very high-
est order.

The "Westminster," though reprinted un-
der that title only, is published in England
under the title of the "Foreign Quarterly
and Westminster," it being in fact a union of
the two Reviews formerly published and re-
printed under separate titles. It has there-
fore the advantage, by this combination, of
uniting in one work the best features of both,
as heretofore issued.

The above Periodicals are reprinted in
New York, immediately on their arrival by
the British steamers, in a beautiful clear type,
on fine white paper, and are faithful copies
of the originals—Blackwood's Magazine being
an exact fac-simile of the Edinburgh edition.

TERMS.

For any one of the 4 Reviews, \$3.00 per y.
For any two of the Reviews, 5.00 do.
For any three of the Reviews, 7.50 do.
For all four of the Reviews, 10.00 do.
For Blackwood's Magazine, 3.00 do.
For Blackwood and 3 Reviews, 9.00 do.
For Blackwood and 4 Reviews, 10.00 do.
Payments to be made in all cases in ad-
vance.

CLUBBING.

Four copies of any or all of the above
works will be sent to one address, on pay-
ment of the regular subscription for three,
the fourth copy being gratis.

EARLY COPIES.

Our late arrangements with the British
publishers of Blackwood's Magazine secure
to us early sheets of that work, by which we
are enabled to place the entire number in the
hands of subscribers before any portion of it
can be reprinted in any of the American jour-
nals. For this and other advantages secured
to our subscribers, we pay so large a consid-
eration, that we may be compelled to raise
the price of the Magazine.

Remittances and communications should
be always addressed, postpaid or franked, to
the publishers,

LEONARD SCOTT & CO.,
79 Fulton-st., New York, entrance in Gold-st.

ANTI-SLAVERY BOOKS!!

THE following are for Sale at the SA-
LEM BOOKSTORE.
Jay's Review of the Mexican War.
The Young Abolitionists, by J. E. Jones,
Liberty Bell,
Douglass' Narrative.

Brown's Do.
Brown's Anti-Slavery Harp.
Archy Moore.
Slavery Illustrated in its effects upon Wo-
man.
Despotism in America.
Church as it is, the forlorn hope of Sla-
very.

Brotherhood of Thieves.
Slaveholder's Religion.
War in Texas.
Garrison's Poems.
Pierpont's Poems.
Phillips' Wheatley's Poems.
Condition of the People of Color.

Legion of Liberty.
Liberty.
Madison Papers.
Phillips' Review of Spooner.
Disunionist.

Moody's History of the Mexican War.
Letters and Speeches of Geo. Thompson.
Letters and Speeches of Anti-Slavery Books
Pamphlets. Also a variety of other Re-
publican publications; such as

Equality of the sexes, By Sarah M.
Grimké.
May's Discourse on the Rights and Condi-
tion of Woman.

Auto-biography of H. C. Wright.
James Boyle's letter to Garrison.
Pious Frauds, Pillsbury.
Health Tracts.
Water-Cure Manual.
Female Midwifery.

N. P. Rogers' Writings.
Theodore Parker's Sermons.
Ballou's Non-Resistance.
George S. Burleigh's Poems.
&c. &c.

Also a General assortment of Books,
Miscellaneous, Scientific and Literary.
BARNABY & WHINERY.
August 31, 1849.

EARLE'S CAST-STEEL HONE & STROP
FOR RAZORS AND SURGICAL INSTRUMENTS.
A sure Remedy for all the Diseases to which the
Razor is subject.

This article proves to be superior to any now
in use, not only for restoring Razors to their ori-
ginal cutting state, but giving it a finer and
smoother edge than any other article now in use.
I will just say (notwithstanding facts are sta-
born things,) that within three years past I have
met with Razors laid by as useless, supposed to
be worn out, others become too soft, others
crumbling on the edge, and on applying them to
the face, restored them to their former cut-
ting state; and I have only to say, if there is a
Razor which has become soft, or using, or
crumbling on the edge, I have not yet met with
such in testing more than one thousand of dif-
ferent stamp.

Manufactured by D. Earle, Portage Co., Ohio.
THIS IS TO CERTIFY that we have used
Earle's Improved Hone and Strop for Razors
and Surgical Instruments some months, and on
trial consider it superior to any thing of the kind
I have seen tried.

ZADOK STREET,
JAMES MALMSBURY,
JOHN SHEFFER,
J. HUDSON.
Salem, O., Nov. 1, 1849.

For sale by FAWCETT & JOHNSON, Salem, O.
October 16, 1849.

THE SPIRIT OF THE AGE.

Prospectus for Volume Second.
THE SPIRIT OF THE AGE is designed to be
a medium for that Life of Divine Humanity
which, amidst the crimes, doubts, confusions
of Revolution and Reaction, inspires the
hope of a Social Reorganization, and the
Ideal of Christendom may be fulfilled, and
a Confederacy of Commonwealths, and
become united in Universal Brotherhood.

Among the special ends, to whose promo-
tion the Spirit of the Age is pledged, the fol-
lowing may be named:—

I. *Transitional Reforms*—such as Abolition
of the Death Penalty, and degrading peni-
tents, Prison Discipline, Purity, Temper-
ance, Anti-Slavery, Prevention of Pauper-
ism, Justice to Labor, Land Limitation, In-
stant Execution, Protective Unions, Ex-
change, Mutual Education, Mutual In-
surance, Universal Education, Peace.

II. *Organized Society*—or the Central
Order of Confederated Communities, re-
gated and united by the Law of Series.

III. *The One True, Holy, Universal*
of Humanity, reconciled on earth as in
heaven—glorifying their planet by econo-
mize art—and communing with God in per-
fect Love.

IV. *Psychology and Physiology*—such as
of Man, collective and individual, as re-
cognized, justified by truth, and
confirmed by science, proving himself
the culmination of the Natural Universe,
a living member of the Spiritual Universe,
at once a microcosm, a heaven in itself,
and an image of the Divine Being.

By Notices of Books and Works of sci-
ence, records of Scientific discoveries, and
chemical inventions—and summaries
News, especially as illustrating Revo-
lutions at home and abroad—the
of the Age will endeavor to be a
mirror of human progress.

Editor, WILLIAM HENRY CHAMBERLAIN.

PUBLISHERS, FOWLER & WELLS.

Clinton Hall, 129 & 131 Nassau-St., N.Y.
Published, EVERY SATURDAY—TERMS
\$2.00 a year; invariably in advance.

All communications and remittances
for THE SPIRIT OF THE AGE should be ad-
dressed to Messrs. Fowler & Wells, Clon-
ton Hall, 129 and 131 Nassau-street, N.Y.

TO TEACHERS AND OTHERS.

Pelton's Large Outline Maps.

PERSONS wishing to obtain Pelton's
Outline Maps—Pelton's Key to the
World's System of Teaching Geography, or
his Universal Pronouncing Gazetteer, may
do so by applying to the publisher at his
near Danvers, Columbia Co., O., or at
the SALEM BOOKSTORE.

Those at a distance can have the Maps
Books forwarded to them by applying by
letter to the publisher at Danversville, Col. Col-
or to Barnaby & Whinery, Salem, Colum-
bia Co., O. ENOCH WOOLMAN.
Also, for sale at the above named places
all cases of SCIENTIFIC APPARATUS, for
Schools.
Nov. 24, 1849.

SAWING AND TURNING.

THE subscribers are prepared to do all
kinds of SAWING AND TURNING, For Cab-
inet and Wagon Makers, at their shop, op-
posite the Salem Hotel.